

(6a)

We reach out to a deeper cognition of our emotions, our desires, moods, and wills, when we have knowledge transcending their temporal inducements. We then know them to be the weeds that <sup>invade the</sup> fields of mind, <sup>weeds</sup> that grow in the human fields, <sup>weeds</sup> that lead to the effort of weeding them out.

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<sup>The</sup> This knowledge <sup>that they require expanding some</sup> comes with insight into the mind because <sup>every</sup> thoughts <sup>has</sup> have in themselves <sup>its</sup> their own teacher and it is when <sup>our thoughts</sup> they see themselves that <sup>then</sup> the tortuousness of thought and its <sup>they produce</sup> complex patterns of conduct <sup>clearly</sup> can be realized and <sup>given</sup> brought into orderliness.

For The prime meaning of thought, whatever it thinks about, is clarification. To think is not merely to be conscious of a bare event, impulse, or desire, but to see their true <sup>thought-parts or components</sup> implications which are simultaneously held in any thinking.

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It is not by thinking about a thought that one finds out the reason for it. It is by thinking the thought more deeply which broadens and <sup>expands</sup> ~~lays bare~~ its greater meaning which superficially active thinking denies. You think into a thought instead of thinking outside of it or about it. You see into it more deeply so as to be undeceived by its chief characteristic since it wants to be known; the impulse is there. It does not help to dispel it by trying to escape it by means of unrelated thought activities in order to make it fade from the consciousness. Actually it does not fade from the consciousness. It only remains masked by other thoughts that do not protect us from its effects which constantly provoke unexplained disturbances which makes thought more and more unconscious of its tutalary intention.



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Our thoughts are potential actions and actions are potentially repetitive by the thoughts which they contain. Thoughts which hold a detrimental import are thus self-recurrent until their destructive course ~~is~~, through the fullest exercise of intelligence, <sup>is</sup> stopped. By no longer thinking these thoughts, by no longer doing these acts, is repetition ended. Which is only possible as we do not fantasize upon the effects of acts of thoughts, and instead see the effects in a light not different<sup>ly</sup> from the nature of our acts and their thoughts.

As in the waking life, so in dream. Even though <sup>an</sup> the dream, imagery of <sup>detrimental</sup> thought-action takes place, they cannot <sup>but</sup> either fool one nor hold one <sup>personal</sup> in bondage providing the waking state is devoted to growth out of fantasy, that is, <sup>not of</sup> unwitting self-deception.



(I)

The world of man is man, and man <sup>is</sup> the will to consciousness. Life is consciousness and life is experience and life is the window through which man looks at himself. The larger the window, the better he sees what this self is.

~~As~~ my consciousness is, so do I see and know life; so, **also**, am I life. What I know, in the way I apply it, reflects every contour of beauty and harmony, as well as the distortions, the sickly aspects of my nature. If my life is not satisfactory, if the petty, the ordinary, the unemancipating linger constantly in my thinking, then the knowledge I have becomes ~~at the moment~~ worthless since everything I know is everything as the attainment I recognize as myself. I am to myself as personality.

But  
What we are to ourselves, we are not in reality entire. We are not only what our knowledge is at the moment. That is only what we are incidentally, and what we are incidentally is <sup>but</sup> ~~only~~ a gradient to what we are lastingly and completely.

What we are to ourselves at the moment, is a hint, an approximation or, ~~the~~ appraisal of what we are in ourselves as actual completeness. The attainment, the final end, is what we are to ourselves now <sup>but</sup> ~~modified~~ an infinite number of times as experience, ~~whatever experiences are necessary to attain this end.~~

~~But~~ Infinite number is a proportional measure referring to ~~describing~~ the experiences whatever their number, in intelligence, which bring experiencing to an end.

[Do you wish italics  
for to and in?]



I

I

Life is the window through which we look  
*the larger the window the better we*  
 at ourselves. *see what this self is.*

As my knowledge is, so do I see life; so, also, am I life. What I know, in the way I know and apply it, reflects every contour of beauty and harmony, as well as the distortions, the sickly aspects of my innermost nature. If my life is not satisfactory, if the petty, the ordinary, the unemancipating linger constantly in my thinking, then the knowledge I have becomes worthless since everything I know is everything I am. And what I am is my knowledge which is my consciousness.

As my knowledge is, so is my fortune. To know is to have good fortune. Not to know is to have much occasion for sorrow. If our lives are neither beautiful nor interesting, it is not bad luck but bad knowledge which makes them what they are. *and whether* *are* Our lives ~~may be~~ beautiful or ugly, interesting or tedious, - the point is, that if we are not lifted in development by what we do in them, by what we learn from ~~them~~, they are useless.

Contradiction

Just to struggle and to take no pleasure in development makes one's life grow crooked in



one direction. Just to struggle to make life more comfortable only for ourselves is but to succeed in making it uncomfortable for us all. We do so by seeing development as a not very important attainment of <sup>(life) living</sup> struggle, as a luxury but not a necessity. <sup>of struggle</sup> And so we always find our-  
<sup>working</sup>selves struggling more for the unreal security than for the real - without any real compensation.



The mind which struggles without discriminating as to its aims, its objects of desire, its pursuits, is, on the whole, as easily to be satisfied as dissatisfied. More accurately, it is neither the one nor the other. Because its character is so vague and unclear, it is capable neither of profound satisfaction nor dissatisfaction <sup>though</sup> ~~despite the fact that~~ it has always definite <sup>(will now for you definite)</sup> pursuits and aims. However its superficial discontent over not having things will always <sup>its discontent</sup> be preponderant over <sup>if it have any</sup> net having development <sup>over</sup> though want of development is exactly the basic misery from which it suffers. It can only make so much of possessions in the lack of self-possession which comes only through development. Where the maturing of the mind and heart plays but a minor rôle in thinking, want for things becomes greater than want for truth which, as it is attained, makes things not only available but incidental.



Page 5

The desirability of possessions is so vividly brought to our minds by our <sup>constant</sup> bringing up ~~for reason~~ <sup>causes us to</sup> of the ignorance which <sup>causes us to</sup> rates them above all other wealth, above all other attainments. But the ridiculous importance attributed to ownership of things is precisely what makes them so difficult to obtain. <sup>or, we are unable to let go, or forget</sup> The momentousness we give to them only keeps them from us. As a general rule, it makes an insufficient portion attainable by the many only with great struggle.

But even the rich man cannot long be made happy by his wealth. His happiness, <sup>is a heightened happiness and</sup> if he has any, will eventually pass, ~~and he, though wealthy, will be made unhappy~~ because wealth, in the presence of ignorance, does not <sup>support</sup> ~~make for~~ happiness.

As for the happiness which the poor man hopes to get by acquiring wealth, if all he gets is wealth, he, too, will be unhappy in the end.

P 6

It is no virtue not to have possessions. But not to want them nor to wish for them above development - this is good. To cherish development above riches is no easy achievement but what else is there but to <sup>learn this lesson</sup> do it if our life is to be more generous than mean, more joyful than dejected? Otherwise, we may as well lie down and die which most of us actually do when our living is not continually made alive by sensibility. But though all living is a dying, there is dying which is less of death and death which is more of dying;



P. 6.

there is also life which is more of living and living which is less of life.

P. 7.

Not to be always occupied with the idea of wealth may leave one poor all his life. But not to be concerned with the broadening of one's thinking and emotions must leave one destitute in living as well as in dying.

unsound  
soured  
unhealthy

P. 8.

A man's wealth is his clarity. To seek knowledge with any object other than <sup>to clear the mind</sup> ~~clarification~~ <sup>of its twisted growths</sup> is to reject the good of learning, is to enjoy not the best but the inferior, the <sup>detrimental, the</sup> ~~injurious~~.

Learning is to eliminate, not to accumulate what <sup>is injurious</sup> ~~proves detrimental~~ to oneself. If we want to have knowledge without regret we must learn to discriminate between the several ends for which learning is sought. <sup>only then can we go on to</sup> ~~that we may eventually~~ discard every motive but interest in learning <sup>for the sake of self</sup> ~~in the interests~~ ~~of the self~~ which perceives its deceptions and will not be deceived by them.

motive but interest in learning for the sake of essential self-interest which perceives its deceptions and will not be deceived by them.



The mind which struggles without discriminating as to its aims, its objects of desire, its pursuits, is, on the whole as easily to be satisfied as dissatisfied. More accurately, it is neither the one nor the other. Because its character is so vague and unclear, it is capable neither of profound satisfaction nor dissatisfaction though it has always definite pursuits and <sup>will name for you definite</sup> aims.

However its superficial discontent over not having things will always be preponderant over its discontent - if it has any - over not having development though want of development is exactly the basic misery from which it suffers. It can only make so much of possessions in the lack of self-possession which comes only through development. Where the maturing of the heart and mind plays but a minor rôle in thinking, want for things becomes greater than want for truth which, as it is attained, makes things not only available but incidental.

*P. 12*  
*Script*

~~neither in our~~  
~~However its~~ superficial discontent over not having things or <sup>in our</sup> ~~its~~ contentment over having them, ~~in neither of which~~ lies the solution to our dull or torturing sense of incompleteness <sup>all over</sup> after which ~~we~~ <sup>pursuits are patterned,</sup> ~~pattern our pursuits,~~ <sup>the mind is</sup> ~~will~~ <sup>plagued by incompleteness</sup> always be so long as the highest value of <sup>any</sup> ~~every~~ pursuit is not seen in the development of the person, <sup>but in the person</sup> ~~but~~ <sup>as it serves as adjunct</sup> ~~as it serves as adjunct~~ to the person as he is. <sup>as it is, adjunct to the person as he is, not as it is tissue and fiber of the person as he should be.</sup>



We think to build that house in which we are going, ~~to dwell~~, to dwell in happiness, in security and freedom, out of brick and mortar; out of books and schools and <sup>academic</sup> degrees; out of family, friends, and lovers; wages or dividends; never seeing that house as ourselves, our development. We always see development as a care which resides in the extrinsic environment, not in the environment which we ourselves are. We see <sup>it</sup> ~~development~~ as the acquisition of so many talents with which to build up the world, to complete it. <sup>For this</sup> ~~We prepare ourselves~~ <sup>from childhood on, we give</sup> ~~and spend~~ <sup>to it, hopefully, willingly, gladly</sup> our lives, whereas to the development which refers to ourselves, which is ourselves, we offer much resistance.

~~We op~~ <sup>so that we may</sup> ~~It is not~~ the world which needs building up but ourselves, <sup>But this we</sup> ~~to see with completeness. This development~~ we oppose because in our dull perception of development we cannot see the values which really develop but those which build an obvious world, a world of things that must be destroyed because it does not rest upon development. We develop facilities to build but we do not develop the facilities to expand the intuition of the self which alone <sup>makes for</sup> ~~is~~ growth. Therefore the worlds are only temporary worlds, worlds to <sup>stand an hour</sup> ~~be built~~ <sup>then</sup> ~~and to pass away.~~

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Script

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Script



We build but ~~we~~ do not grow, and so we build the kind of power which leaves us empty of all accomplishment because <sup>from start to finish</sup> in the end, it is ~~only~~ self-growth which is accomplishment and <sup>nothing else.</sup> ~~none other~~. Whatever we build, no matter how lavishly, does not prevent <sup>offset mitigate</sup> the frustration which comes from the <sup>foolish calculation</sup> ~~total neglect~~ of seeing growth <sup>more</sup> in the building of the <sup>person</sup> ~~person~~ more than in the ~~thing~~ <sup>person</sup>. Thus, by regarding only the growth of material things and powers, we disregard our personas as the proper material for growth. Thus we suppose that development in literacy is of greater value than the development of the person himself whether, or not acquainted with the arts of reading and spelling.

no matter <sup>what</sup> it <sup>is</sup> <sup>whether of knowledge</sup> or <sup>grace</sup> <sup>is used,</sup>

P. 17  
script

The development of the person always suffers where the emphasis upon literary, artistic, technical or other accomplishment finds exaggerated interest. ~~Which~~ <sup>But</sup> ~~gives rise to~~ the exaggerated esteem in which the success of works is held without regard to the success of growth. <sup>is the death of works.</sup>

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P-19

Script

What makes for growth is <sup>the</sup> intuition of the self, is penetration of the thinking and feeling through self-awareness. Besides telling us how we <sup>live, it tells</sup> ~~perform~~ ~~us how we live with ourselves~~ ~~Besides telling us how we perform~~ our tasks in a world of superficial sensations ~~replete~~ ~~filled~~ with superficial satisfactions and dissatisfactions, intuition reveals to us how ~~we live~~ ~~with ourselves~~. ~~It tells us not only how we live~~ ~~but how~~ our living, our ways of thinking and doing relate to ourselves, to what we desire ~~of~~ life ~~and what life desires of us,~~ ~~and how successful we have been in finding satisfaction.~~.) Only this intuition enables the self to understand explicitly to what end it pursues all its works.



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Script

The intuition of the self not only makes for growth; it is growth, as penetration of thinking and feeling, <sup>It tells us not only how the self</sup> ~~reveals to the self its~~ <sup>how the self</sup> ~~superficially~~ performs its tasks in a world of superficial sensations filled with superficial satisfactions and dissatisfactions, but <sup>It tells us not only how we have</sup> ~~how it lives with itself.~~ (Not of how it lives but <sup>but how we live with ourselves.</sup> ~~how it lives with itself.~~) From this intuition only is <sup>the self</sup> ~~it~~ enabled to understand explicitly to what end it pursues all its works.

of how we live, but how  
our living, <sup>and how a thinking</sup> ~~relates~~ <sup>to</sup> ~~ourselves~~ <sup>life</sup>  
~~life~~  
~~our~~ ~~needs~~ <sup>dislike</sup>  
~~what we desire~~  
of life and how <sup>successful</sup> ~~we have been in~~ <sup>fulfilling</sup> ~~our~~ <sup>needs</sup>

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Where there is no self-intuition, people become selfishly interested in themselves; they become ~~completely~~ <sup>completely</sup> engrossed in the things that make them forget to see into themselves. These things, these <sup>and activities are so much</sup> ~~insulations~~ <sup>insulations</sup> against the activity of fuller, self-realizing thought.

Thought which is self-revealing is more fully instructive because it gives the <sup>a more complex</sup> ~~fuller~~ meaning of all perception, not <sup>is</sup> ~~only~~ that which <sup>is</sup> ~~narrowly~~ pleasant or unpleasant. It <sup>means</sup> ~~is~~, in short, ~~revealing~~ <sup>informs</sup> of truth, not predilection. It ~~tells~~ <sup>informs</sup> not only of likes and dislikes but explains them which is growth. While what goes on in the ordinary reason is mostly <sup>per</sup> ~~alternation~~ <sup>of</sup> ~~pleasure~~ and displeasure which is not growth because the vast implication <sup>meaning</sup> of the activities of the mind and feeling remain concealed.

fuller?

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21.

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Ordinary cogitation gives most of its attention to the ideas, not to the ideator in whom only can be seen their true purpose which is the purpose beyond the



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personal wish <sup>as only the seeing of an internal purpose</sup> ~~which alone~~ makes the idea a clarifying  
one, one of development. <sup>and</sup> Where there is development,  
the building <sup>ing</sup> of things cannot ~~then~~ defeat the  
work of building man.

---



*the true, essential, the enduring, the permanent, the essential*

*guided by the interests of the self*

Thinking ~~which can discriminate~~ <sup>instructs</sup> ~~instructs~~ originally. It is more adequate in its views; <sup>what it</sup> it sees <sup>it sees</sup> ~~then~~ with a richer experience. While it may obey precedent, it does not do so without seeking first to clarify it. And while pleasure and

P. 23.

displeasure enter into <sup>the thought -</sup> ~~the~~ processes of the <sup>self, it</sup> ~~thinker, he~~ knows better than to permit <sup>his</sup> ~~his~~ decisions to be dictated by them. The mood of the personality - ~~the thinking agency~~ - will always enter, but because the personality comes to know itself better, it is not ruled by mood.

*displeasure enter into self-interested thinking, it knows better than to permit its decisions to be dictated by them.*

*The mood of the personality or thinking agency will always enter, but because it comes to know itself better, it is not ruled by mood.*



as the mind experiences its  
~~Simultaneously with its experiencing of moods~~  
<sup>it simultaneously</sup>  
and emotion, ~~the mind~~ has recourse to consider-  
ation by which it modifies, ~~selects~~, adapts, ~~over-~~  
<sup>and overcomes</sup>  
~~comes, and~~ educates <sup>will be</sup> itself. Its decisions and  
judgements ~~are~~ the result of the close acquaint-  
anceship it has with its ideas, impulses, and aims.  
<sup>Because the</sup>  
~~It is original in its impulses; its tendency is~~  
<sup>of the self is</sup>  
not to react without acquainting itself with the  
processes of its mental world, <sup>it</sup> ~~The personality~~  
gives more meaning to its knowledge. ~~because~~ Attend-  
<sup>to personality</sup>  
ing to itself in its thinking, ~~it~~ gives more meaning  
to itself, and so expresses itself with less haste,  
<sup>and with more originality</sup>  
less impulsiveness, <sup>will be</sup> Not that its thinking ~~is~~ free  
<sup>indifference</sup>  
from error, but it is free from ~~neglect~~, free from  
<sup>neglect and</sup>  
~~slovenliness~~.

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Script